

The subscription price is required in advance, and at the expiration of the term for the paper will be stopped. All money for the paper should be sent by P. O. money order or Express, to M. T. Martin, Editor, or Express, to M. T. Martin. All communications for the paper should be sent to J. B. GAMBRELL.

COMMUNICATIONS.
Letters to Young Converts
From an Old Man.

LETTER SIXTH—WHOM TO FEAR.

Young brethren and sisters, suppose your old friend were to tell you, in the very outset of this letter, that the Bible is not all the Word of God, and further, that it is not all true; would you not think that a sufficient reason for discarding him and all his letters together? Well, do not be needlessly alarmed; I am not going to write any thing calculated, in the least, to impair your confidence in the Bible. But that Bible does, on God's authority, record what others besides Himself have said; and some of those sayings are false. The most infamous falsehood ever uttered is recorded in the Bible; and what is worse, half the people in the world, when it was uttered, believed it. The serpent said unto the woman: "Thou shalt not surely die."

When Christ gave His disciples the salutary warning, "Fear not them that kill the body," etc., it was the fear of the coward against which He warned them; a fear that rather courts danger and precipitates it, than protects from it and guards against it. There is a cowardly "fear of man that bringeth a snare." There is also a fear of men and their ways that has in it no element of cowardice, but is, on the contrary, perfectly compatible with the highest type of true bravery, and is, in fact, a constituent part of it, being the direct growth of the "fear of the Lord which is the beginning of wisdom." This is the fear of men I intend as the subject of the present letter; the characters to be feared are those who come to you in the garb and language of friendship.

"With smooth dissimulation, skilled to draw,"—those who, with flattering lips and fair speeches, will, as their prototype in Eden did, give the Almighty the lie to His face, saying in effect, as he said in fact: "Ye shall not surely die."

I have told you in one of my former letters, that in your Christian profession you took upon yourself certain obligations, and in another, that it involves certain claims; in this I warn you against false friends, who would have you ignore those obligations and those claims. I can think of no better way of doing this than by showing you a complete analogy between the practice of Satan, the first deceiver, and that of his employed agents. If I can succeed in convincing you that those professions of friendship that seek to make you dissatisfied with your church relations are purely satanic, both in origin and design, that will of course be enough to make you distrust them. A few points, then, in the analogy.

1. And first, when Satan undertook to seduce the woman from her allegiance to God, he came in disguise, whether, up to that time, she had heard that any being in the universe had thrown off his allegiance to the Almighty, we are not informed, nor is it material; one thing is clear, he took no pains to inform her, and least of all, that he had any connection with that rebel. He approached her as the very personification of innocence, and in language of the most disinterested friendship, merely to correct a slight mistake she had made, in understanding certain instructions, and to show her of what a great privilege she was needlessly denying herself through that mistake.

In what perfect keeping with the artifice of the original deceiver is that of his agents. "Not for the world would I have you do any thing wrong, nor involve you in any trouble with the church; not I, indeed, I have too high a respect for religion and the church myself for that; all I wish is to see you enjoy a little of the pleasure of life while it is going, and this you can do and be as good a church member as the best of them at the same time. It is true, I do think some of the rules of the church are a little too strict; we will not, however, discuss that at present, but I do feel sorry to see you in your young days deprive yourself of all the pleasures of youth. And besides, I see, that you really desire to engage in this pleasure, and there is no more sin in taking a part in it than in wishing to do so; so come along."

THE BAPTIST RECORD.

M. T. MARTIN, Proprietor.

VOL. 3.

Integrity, and Fidelity to the Cause of Christ.

CLINTON, MISS., THURSDAY, MARCH 13, 1879.

Price, \$2 00 Per Annum.

NO. 4.

that Adam was not present; and from the teaching of an apostle, the inference is legitimate, that had he been he might have foiled the tempter.

Now observe how like the working of the wily master is that of the servant. He will not approach the young professor whom he intends to ensnare, in the presence of Christians of age and experience, because he knows well how quickly they would both expose and defeat his designs; in fact, he knows that to expose his designs would be to defeat them. This is why old experienced agents of the enemy seek their opportunity to draw the young and inexperienced—generally artless, unsuspecting girls—to a return to worldly pleasures, in the absence of those on whose ripper judgment and longer experience they might have relied for protection and safety. Their practice shows, beyond the possibility of mistake, that in both origin and design their schemes are to be feared and shunned.

3. A third feature in the analogy consists in this, that in tempting Eve, Satan, the master deceiver, told his intended victim some truth; so do all his disciples tell some to others; otherwise he would never have succeeded, and otherwise they would never succeed. He told his victim she should know good and evil. Alas, how true; not in the sense in which she understood it, but in the sense in which his devilish cunning intended that she, poor dupe, should realize it. What a fearful truth; more fearful than any of her descendants can ever know. They know good by its loss, and by sad experience, too. They know evil by its bitter fruits. Of the evil, they may know something of the depth of degradation into which they have fallen; of the good, they can know nothing of the height from which they have fallen. Knowing good and evil! Yes, with a satanic double meaning, he told some truth, on purpose to deceive, for he told her in part what she would gain, but at the same time carefully concealed from her all she would lose, and much that she would gain.

And thus all his agents proceed. To the poor youth whom, by the insidious promise of jocular hilarity they intend to seduce into a scene of revelry and debauch, they say nothing of the sick stomach, the headache, the empty pocket, and the guilty conscience, so surely the reward on the ensuing day. Nor do they hint at the loss, the unspeakable, irrecoverable loss; peace lost, self-respect lost, honor lost, rectitude lost, hope lost; alas, how often all lost. Of all this they say nothing, of course; that would not be like their employer, nor would it serve to advance his interest.

4. A fourth feature in the analogy between Satan and his agents, is the insidious manner in which he used misrepresentation. He would not have dared make a direct charge against the Almighty, because he knew that in so doing he would only defeat his purpose. Instead of this, he managed, under the guise of a pretended veneration for the Divine character, and by carefully guarded innuendo, to instill into her mind the suspicion that God was treating her unkindly, if not unfairly, and thereby impair her confidence in Him. "In debarring you from the use of that one tree, God has not quite given you the true reason. He knows that if you eat of the fruit of that tree, you will be as wise as He is, and that is what He does not intend; the prohibition is simply a pretext in order to keep you in ignorance, and bind you to His will."

Thus the arch deceiver reasoned, and thus his agents reason. Of course they have no other aim than your good, but those old church members are too strict on the young people; they know very well that at your age they loved such pleasures as well as you now love them, and they know, too, that it is only because they have grown too old to enjoy the pleasures of youth themselves, that they now wish to tie you up to the same old-fashioned straight-laced notions, and you know that is not fair.

Thus they write as their master dictates. Turn, now, to Genesis 3 and read over again Satan's temptation of Eve, and see with what accuracy they follow the copy. Worthy pupils of such an instructor.

5. But the most striking feature in the analogy is Satan's unblinking falsehood, by which he carried his point at last. After all his artifice and flattery, and satanic cunning, the whole matter would have been a stupendous failure, but for the bare-faced falsehood with which he crowned it. YE SHALL NOT SURELY DIE.

"No harm!" A simple repetition

in another form, of the grand deception by which the arch hypocrite and deceiver ruined our race; by that echo of the old temptation, his emissaries are daily drawing their unsuspecting victims into the toils of the enemy.

Another form of the same falsehood, equally insidious, and, if possible, more pernicious: "Every body does it." It is sad, it is humiliating, to think how numerous, even in the churches of the living God, are those who thus insidiously aid and abet the cause of the enemy.

Young brethren and sisters, be watchful. Whenever, from any source, in the church or out of it, comes the soothing flattery, "No harm, 'Every body does it,' especially concerning practices on which you have been taught to look with suspicion, you may at once recognize them as the ministers of Satan, and the texts they take to preach the doctrine of the pit: "Ye shall not surely die."

6. At the risk of being tedious, I must present one more feature in the analogy, without which the picture would be incomplete. It is Satan's unblinking impudence in dictating to his hearers how they are to understand, and how they are to obey the teaching of the Almighty. This impudent dictation is admirably reproduced in the person of his representatives. One tree in the garden was strictly prohibited, with the most terrible penalty attached to the violation of that prohibition. Satan audaciously countermanded the prohibition, with the presumptuous assurance that the command might be disregarded with impunity, that the penalty would not be inflicted, though she did disobey.

For ages, a class of men have, as the result of profound investigation and long experience, come to the unanimous conclusion that there are some practices inconsistent with a Christian profession, and are therefore dangerous to Christian character. And the well-established reputation of these men for kindly benevolence, warrants the belief that it is your best friends that warn you against such practices, and advise you to avoid them. There is another class, who lay no claim to any such knowledge or experience. As to the Christian religion, they concede that as a matter of conscious experience; they know nothing about it. And as to the claims of the church upon their personal attention, they have ignored them all their lives. In the face of all this, they nevertheless presume to teach you, as young Christians, and their teaching is in direct hostility to what you receive from those whom you have every reason in the world to regard as your best friends, and who have made this subject their study for years.

Could anything short of sheer satanic impudence equal this? And with just such you will come in contact at every turn in the road of life. Mark them, fear them, shun them. What if they do approach you with smiles, with professions of purest friendship. Remember—

"The smooth discourse and mild behavior,
Of conceal a traitor."

In the foregoing six points of analogy between Satan and those he has employed to do his work, I think I have drawn the likeness with such accuracy that you never need be mistaken. Whenever any one seeks, by any means, to make you dissatisfied with the church, or draw you from it, you may always know who his employer is. He who has been employed by Satan, to seduce you back to the world it is, I would have you fear.

And now, Holy Father, to thy care I commend in earnest prayer those who from their inexperience are exposed to Satan's devices. They are as lambs in the midst of wolves. Throw around them the shield of Thy merciful protection, that they may not be tempted above that they are to bear, but with every temptation make a way for their escape." If it please Thee, make this feeble effort a protection to some of them, and to Thy name be the praise forever. Amen.

R. E. MELVIN.

The subject of my next will be, "Why fear him?" The subject of the one following will be, "Forbidden ground, or what to fear?"

M.

The Duty of Churches to Their Pastors.

An essay read by W. H. Patton at the District Meeting held with Buckatuna Church, December 28th, 1878.

This is a subject of vast import, and one which demands our careful consideration. It is a subject upon which hinges the well-being of the cause of our blessed Lord and Savior.

Let us take heed to the things contained in this essay, if true, or otherwise, let them be rejected.

1st. When a church calls a pastor to serve her, all the communicants should be present, if possible, and feel it to be their duty, to enter fully into the work of selecting a pastor, that they may consider best suited to their needs. There should be a concert of action, and the call should be made unanimous, if possible. This will give entire satisfaction to both church and pastor. He would feel free among his members, otherwise his feelings would be cramped and the work retarded.

2d. When a church calls a pastor, she should agree on a certain amount as salary. This is for his temporal support, and is made obligatory on the churches, as the Scriptures will most abundantly prove. A few quotations to the point will be sufficient. "The workman is worthy of his meat." (Matt. 10:10.) "For the laborer is worthy of his hire." (Luke 10:7.) The Scriptures saith, "Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." (1 Tim. 5:18.) "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. 9:14.) So, then, the Lord has ordered that the pastor should be supported, or wholly sustained, by the church, or churches, whom he serves. If you employ a laborer to till the soil, use the sledge, shove the plane, or do any kind of work, you agree to pay that laborer; yes, and a stipulated price. You consider the amount due him to be a debt. When you employ a man of God to serve you, you ask his time, his talent, his gifts, all these to serve you, and should he not be paid? Should not his salary be considered a debt, and not a gift? Is it not paying for services rendered?

The church should feel it to be her duty to look well to the wants of her pastor. He is flesh and blood, and so is his family, and must live as we do. It is wrong for a church to fail to do her duty in this regard, and force her pastor to neglect his pastoral duties and engage in secular employments, to get bread for his family. This is not pleasing in the sight of God, who hath called him to minister in spiritual things. Again, when the church or churches fail to do their duty to their pastor in this regard, he is at times forced to go in debt for the necessities of life. And because of the failure on the part of the church to pay promptly the amount due, he is left to suffer in the loss of his influence to a great extent, and thus cripple his usefulness. Oh! who cannot see the evil of neglecting the wants of our dear pastors. Some of us may be held accountable in a coming day. The pastor's time belongs to his church, in order to study and prepare himself to preach as God would have him to do. He must visit his flock around their firesides, comfort the weak, visit the sick, and pray with the dying ones. Does he not need time to do these things? And is not his time as valuable to him as ours is to us? Brethren, let us reason a little on this point; let us reason soberly and honestly. Ought we not to support our pastors? There is a great error committed by many of our people. A good many of our church members agree to pay their pastor, and stipulate the amount. This is right, but at the same time, it is due and should be paid. They fail to do so. They are indifferent, and care not for their honor and integrity in this matter. They have enjoyed his labors among them, have drunk in the precious words as they fell from his lips, but oh! they cannot find it in their hearts to pay him what they are honestly due him. This is wrong in the sight of God and man. Brethren, let us be honest; live honest lives in this world, for God hath called us with a high calling.

Once more on this point. The church should look after the comforts of the pastor's family in his absence. His family is dear to him, and should be dear to the church he serves. Nothing is more cheering to a pastor's heart than to see his people caring for his loved ones at home. The preacher's wife toils hard to enable her husband to serve us. Let us appreciate her self-sacrificing spirit, by deeds of kindness. May God help us to do so.

3d. It is the duty of the church to attend on the ministry of their pastor, after they have called him to preach for them. Is it not their indispensable duty to attend the services at the appointed time? Oh! how shamefully some of our people act. Go to their houses of worship, their seats are vacant. How paralyzed by their pastor. He has prepared a sermon for his dear people;

he goes a long distance, perhaps, to preach to them the unsearchable riches of Christ; but where are they? He preaches to a few faithful ones, and the empty benches tell a sad tale of the many who have absented themselves. What must and will be the conclusions of our pastor from such neglect? His only inference is that his labors among us are not acceptable. Brethren, let us be consistent in all things. We must wait upon the Lord in His sanctuary if we expect to receive the well-earned plaudits, "Well done, good and faithful servant."

And furthermore, when we go to the house of God, let us show due reverence for His sanctuary, and respect for the minister, by giving him our undivided attention, and not look over the house, nor out of the windows, nor hang our heads. This is enough to discourage any pastor; for his message to us is of too much importance to be treated so lightly.

4th. We must watch and protect his good name; never suffer any remark that would be calculated to injure his character and influence in the community to be propagated. No, brethren, we must so love our dear pastors, for Jesus' sake, to cause us to guard well their reputation in this world of sin and persecution.

5th. We must not neglect to pray for them; their work is arduous, and they need our prayers to bear them up to a throne of God's grace. They are weak and helpless, and we must pray God to give them strength. They need wisdom from on high; we must pray God to give them heavenly wisdom, that they may be able to teach us the ways of the Lord. They are men of like passions with ourselves, we must pray God to give them grace to overcome the evil one in hours of temptation. Oh! they need our warmest prayers to help them on in their work.

Lastly and finally, what we do must be done while we have the opportunity. Has God called us out of darkness into His marvelous light? Has He given us a name and a place in His church on earth? Has He filled our hearts with a good hope of a blessed immortality? Has He inscribed our worthless names in the Lamb's book of life, in that house not made with hands eternal in the heavens? Has He given us pastors to guide us along this vast wilderness into the rich pastures of His grace, and by the still waters of life everlasting? Oh! then, let us thank God for these gifts, and do our duty to our pastors, that in the great judgment day, when all must stand before His awful tribunal, we may hear him say: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joys of the Lord," "to whom be glory forever and ever." Amen.

Christian Progress.

NO. 8.

Far from having exhausted the characteristics which go to make up the inner Christian life, yet for fear of wearying the reader, I pass to notice in a short article the necessity for maintaining a proper balance of these elements.

At first view, it may seem impossible to have an excess of any of the Christian graces. But when one assumes abnormal proportions, or supercedes another, trenching upon its domain, we may be sure that there is a want of balance, whereby efficiency will be crippled, if not destroyed.

Thus faith, the noblest of all the train of graces, may grow into presumption, and drive humility from the heart. Or humility may be so cherished as to run into spiritual pride. Love, the most charming of the graces, may exert such an influence as to drive away Christian heroism and love of truth. Or, on the other hand, heroism may, by undue cultivation, verge into arrogance.

We have all seen good Christian people so absorbed with the one idea of increasing their faith, as finally to assume that they could all most work miracles, and the Christian hero, by the undue exercise of a valuable Christian trait, become an ecclesiastical gladiator.

Now, there is a proper balance of the Christian graces which must be maintained in order to the efficiency of the whole.

Faith is genuine while as a bond of union with God; it increases our love for Him, His cause, and His people, so long as we thereby lose all sense of self-dependence and give to God all the glory of our salvation. It has some spurious element in it, whenever we find self-satisfaction with our attainments in divine life, or a disposition to attribute to our higher life good that we imagine

has been accomplished through our instrumentality.

We see, then, the necessity for care and watchfulness, in order that a proper balance may be maintained. We should be particularly careful that such attention be not given to the cultivation of any one Christian element as to necessitate the neglect of others. We should be very watchful that the growth in any particular grace does not result in some exuberance that is spurious and harmful.

Alas! for the fallibility of poor human nature at its best estate. How apt are we to deceive ourselves as to our real spiritual condition! How often, when we are most hopeful of our spiritual growth, do we find some unsuspected dark spot that makes us shrink from a full and thorough inspection of our condition!

But after all, God is ready to help; He remembereth that we are dust. Jesus is our Friend and elder Brother, and will not fail us in time of need. The Holy Spirit is the swift-winged messenger of peace, who will help our infirmities.

Let us, then, earnestly strive for progress in divine character, that "we may grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ." At the same time, let us go to God, through Christ, for light and strength; and let us study the oracles of life, and thereby learn from the only so safe and sure guide to eternal life.

MT. LEBANON, LA.

"A Time to Dance."

The writer of Ecclesiastes, in enumerating the different purposes that have their respective seasons of accomplishment, says that there is a time to dance, and, because of this, some are ready to undertake to bolster up the practice of modern dancing by Scripture. But, when we examine the connection in which the declaration is used, we see, at once, that the spirit of the dance referred to by Solomon is entirely different from the spirit that evidently prompts those who participate in the dance of this age; therefore, if modern dancers succeed in finding a precedent in the Bible for their practice, they must have recourse to some other part.

On examination we find that the preacher arranges the different purposes alluded to in pairs, composed of opposites. The opposite used of "to dance" is "to mourn," and, as the terms "mourning" and "rejoicing" are regarded as exact opposites of each other, the verb "to dance" must imply "to rejoice." Besides, I learn that the original Hebrew word, here translated "to dance," signifies "to leap for joy." But, to ascertain what kind of rejoicing is meant, let us notice the instances mentioned in Scripture in which the act of dancing was performed.

Exodus 15:20: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out with her with timbrels and dances." Here was an act of dancing performed in rejoicing over the overthrow of Pharaoh and his hosts, and in ascriptions of praise to God. Judges 11:34: "And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and dances." This was in testimony of the joy felt, by Jephthah's daughter, at the defeat of the Ammonites. 1 Sam. 18:6: "And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing." This quotation clearly explains itself. Psalms 30:4: "Thou hast turned for me my mourning into dancing." Here the dance is again used in contrast with mourning, and implies rejoicing on account of the Lord's delivering him from trouble. 1 Sam. 6:14: "And David danced before the Lord with all his might," because of the return of the ark of the covenant, from Obed-edom the Gittite's house, to the tabernacle he had prepared for it. Psalms 149:3: "Let them praise His name in the dance." Here, men are enjoined in giving vent to their joy, by dancing, to praise the name of the Lord. Jeremiah 31:4: "Again, I will build thee, and thou shalt be built. O virgin of Israel, thou shalt be adorned with thy tabrets, and shalt go forth in the dances of them that make merry" (or rejoice). It is plain that this has reference to the restoration of Israel, which would cause much rejoicing. Luke 15:25: "And as he came nigh to the house he heard music and dancing." The long lost prodigal son had returned. Exodus 32:19: "And it came to pass as soon as he came nigh unto the camp, that

he saw the calf and the dancing." Allusion is here had to the making of the golden calf by Aaron, and the rejoicing of the Israelites thereat.

I have quoted all the Scripture that I can find tending to illustrate the meaning of Solomon's "a time to dance," and I fail to find therein any precedent whatever for modern dancing—for the following reasons:

1. The latter (modern dancing) is prompted wholly by sensual motives, while the former was evidently prompted by religious motives.

2. In the modern dance both sexes mingle—in the other, but one of the sexes engaged. It is evidently this feature (co-mingling of sexes) of the modern dance that keeps it from dying speedily.

3. Modern dancers usually select tastefully arranged ball rooms, and the night time; while the other was performed, generally, in the day time, in the open air, in the field, or grove, or on the highway.

4. The occasion of ancient dancing was usually one of national rejoicing, while it is immaterial with modern dancers whether the time they select be one of religious or political gloom, or of national rejoicing.

There are but three instances that I can find mentioned in the Bible in which dancing was practiced for amusement, but if dancers can derive comfort from them, their cause is deplorable indeed. The first is that in 1 Sam. 6th chapter, where Michal—doubtless misconstruing his motives—compares David's conduct to that of certain "vain fellows," void of shame,—from which I infer that dancing for amusement at that period must have been regarded as very contemptible.

The second instance is that of the children of the wicked engaging in the dance—mentioned in Job 21st chapter—who said unto God, "Depart from us; for we desire not the knowledge of Thy ways," and whose end was destruction.

The third is mentioned in Matt. 14th chapter, where Herodias danced before Herod,—which precipitated a fearful vow, and the consequent beheading of John the Baptist.

I have not referred to the evils of the modern dancing, nor did I design to refer to them in this article, hoping to hear from the editor shortly, as he has already promised that, at a suitable time, he would give his best arguments against the practice. I hope the "spirit" will soon "move" you to do this.

H. M. LOXO.

MT. CARMEL, MISS.

How the Son Sees It.

The following conversation might have taken place between many fathers and sons in the last few years, and correctly shows the drift of morals.

Father.—What! want more money, and so soon! What have you done with the \$25 I gave you last week? You will be the ruin of me yet.

Son.—Well, now don't be so hard on me, pa; you see, I was with a lot of fellows up town, 'tother night, and we got into a little game, and I took a little too much to drink, and I lost my money or some one stole it from me, I don't know which.

F.—Look here, young man, how can you tell me this? haven't I always taught you, that it was wrong to drink whisky and play cards, and that it would ruin any young man's prospects in life, to be guilty of such wickedness?

S.—Yes, you always said so; but I didn't believe it because I saw that you didn't believe it yourself.

F.—You young scamp, how dare you talk to me in this way? Explain yourself. What do you mean?

S.—Keep cool, pa, it's no use to get excited. You see, I expect to be a great man some of these days; and I am only taking lessons, so that when I get to be twenty one years old I can beat any of these fellow round here for the Clerk's office, and then when I'm about twenty-five I'm going to run for the Legislature, and from there I'll go to Congress, and maybe to the White House.

F.—You certainly have high aspirations, but how in the world do you expect people to have confidence in you to elect you to all these places of honor and trust, while you are learning to be a drunkard and gambler, as you say?

S.—That's just it. You see the people, and even all you church members will vote for a drunkard and a gambler before you will one of your long-faced brethren, who is always reproving somebody for something they say or do. A man who drinks and plays is so independent and social; can tell so many nice stories and has so many friends, that he can just beat one of your driving, psalm-singing Methodists or Baptists all hollow.

Profratny never did any man the least good. No man is richer, or happier, or wiser for it. It commands no one to society; it is disgusting to the refined, and abominable to the good.

Write communications for the paper and business matters on separate pieces of paper. In all business letters be sure to give both your post office and State, writing all in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent with the character of the paper, executed in good style and on moderate terms.

F.—Who in the world has filled your head with all this wicked foolishness?

S.—You were a delegate to the last nominating convention, I believe?

F.—Yes. What of that?

S.—John Shelton was a candidate before the convention for State's Attorney, was he not?

F.—Yes, go on.

S.—He is a member of the church with you, and is upright in all his dealings, fully competent for the office, an ornament to society, as you would say, doesn't drink nor gamble nor swear.

F.—Yes, we are proud of Bro. Shelton as an active, pious member of the church, and an honor to his profession.

S.—Wm. Belden was also a candidate before the convention for State's Attorney—and he is a regular bully fellow, plays cards, drinks whisky, tells smutty jokes, and has a heap of fun and a good time generally, and ain't much of a lawyer no way, and can always be found at his office in the grocery.

F.—Yes.

S.—Well, now, pa, who did you vote for in the convention, brother Shelton or jolly Bill Belden?

F.—Ahem. Well, you know our party has been beaten for years by the rascally Radicals, and this is a time when it will not do to stand on trifles, and you know Belden can carry more votes of a certain class than Shelton and I was best for the party that Belden should be nominated, because there was more certainty in his election than Shelton's. You see all the groceries would go for Belden with a vim, while they would be a little lukewarm on Shelton. So, to save the party, just this once, I voted for Belden.

S.—I told you so, and just so it always has been, and always will be. The drinking, gambling, pleasant, jovial fellow will always be necessary for the success of the party, and I have made up my mind to be a necessity to the party. I always thought as you say, "I became old enough to observe for myself, and now I find that these old fogy moralists are behind the age. Their time has passed and they must stand aside. That would do well enough when superstition, ignorance and silly fear of future punishment held the minds of men in subjection. But now, in this age of reason, when the minds of men are no longer enslaved by the sentimentalities of the church and morals, it takes a different class of men to win. Look at the successful candidates all over the land, from the highest office down to Constable, and whenever one of your Puritanical sort was opposed by the drinking, frolicsome sort, the latter was always successful. I go in to win and to do that I cut loose from your sober, straight-jacketed sort, for I know I'll get their support any way. So I'll just thank you for another twenty-five.

Father gives him the money and soliloquizes, "That boy is ruined, and I have helped to do it. I never thought of the moral effect of that vote for Belden before. O, my boy, my boy, God save my boy! O, that I had had the moral courage to refuse to vote for the wicked Belden! That vote of mine ruined my boy. May the Lord forgive me. I have learned a lesson, I hope never forget, and if the Lord spares me, never will I, under any circumstances, support a drunkard, gambler or otherwise unworthy man for office."

This boy sees it in the legitimate light, and the parent's act has borne legitimate fruit.

II.

Lord, what a change within us one short hour

Spent in thy presence will prevail to make: What heavy burdens from our bosoms take;

What parched grounds refresh us with a shower.

We kneel, and all around us seems to lower.

We rise, and all—the distant and the near—Stands forth, in sunny outline, brave and clear.

We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong?

Or others, that we are not always strong; That we are ever overcome with care.

That we should ever weak or listless be, Axious or troubled, when with us is Jesus.

And joy and strength, and courage are with Thee

—French.

There is one thing with which you ought never to be content. That thing is a little religion, a little faith, a little hope and a little grace. Let us never sit down satisfied with a little of these things. On the contrary, let us seek them more and more.

Profanity never did any man the least good. No man is richer, or happier, or wiser for it. It commands no one to society; it is disgusting to the refined, and abominable to the good.

